

LUCIFER.

THE LIGHT-BEARER.

THIRD SERIES, VOL. VII., No. 9. CHICAGO ILLINOIS, MARCH 12, E. M. 303. [C. E. 1903.]

WHOLE No. 960

Child Labor.

Amid the ruins of empire o'er the seas
Still stand the ancient Caryatides
With stern brows fixed: unflinchingly they gaze
On modern man and his degenerate ways;
On shipping ports where ships pass to and fro,
On railroads' blackened lines—the whirlwind show
Our boasted, bloated progress makes; our loss
Of sculptured art and beauty, as the course
Of empire westward takes its lurid way
And clouds the landscape with its smoky day.

The centuries pass. In later days than these
What mean these ghastly Caryatides?
What people wrote their crimes in savage art,
That fashioned mills and factories for the part
Their baser instincts played? New races gaze
On all the ruined horrors of our days;
They see our toppling roofs of commerce rest
On little children's shoulders that are pressed
Most cruelly down, until all out of shape
They crouch and cower—miserably to ape
The marble Caryatides of old!

What men were they who wrought their foul designs—
Their tower of "business profits"—on the lines
Of tender children's bodies? God! How old
The babies look! Dehumanized and cold
They seem, as with a hardness worse than stone
They stare into our eyes! Without a moan
They hide their grief from our strange adult eyes;
They lift their tearless faces to the skies—
Their baby forms to adamant are turned!

Ye coming race of men! When ye have learned
What all our boasted "progress" means, then tell
Our shame forever! Our commercial hell
Paint ye in devils' hues—our gilded ease
On starving children built—crushed to their knees!
Let sculptors tell our shame in bronze and stone,
To warn men of the crimes the race must own!
Build high our monument between the seas!
A pile of golden wealth—the child below;
Its puny arms outstretched—its eyes of woe—
This toiling child—our Caryatides!

—Caroline Pemberton, in *The Conservator*.

Personal.

To my friends of the Lucifer family I wish to say I have changed my residence to 578 E. 60 St., (Plaisance Bldg.) Chicago. I shall be glad to see my friends at any time. I am also open for lecture engagements on any of the reforms of the day or to officiate at funerals. Address as above.

JULIET H. SEVERANCE, M. D.

Parry and Thrust.

Truth is unashamed.
Right will yet be might.
Liberty is the breath of life.
Custom crowns bad and good.
The general strike is a hard blow.
Truth choked speaks louder than ever.
Take: To the weak naught will be given.
Law-ordered love is a pruned and subdued tree.
Condemnation of sex is not purity, but impurity.
The worship of institutions is the abdication of self.
Divorce is permitted by law as a refuge from law's injustice.
Government by injunction is the real thing, revealing the State.
Disorder, if it lasts long enough, gets the reputation of being order.
The free love ideal is an opening wedge of Anarchism. Free love; then free life.
Love is a flower that does not thrive vigorously in the baneful soil of hate.
The tragedy of foolishness is that the fools have not wisdom enough to know themselves.
Under the warm sun of freedom the tree of life will bear blossom and ripe fruit of love.

Sex slavery is one of the corner stones of "morality." Man must even question man's morality.

Arbitration is a farce if one of the arbitrators is chained down while a scourge is held above him.

Justice according to law, is merely injustice disguised. Its real name is action according to precedent.

Anti-Anarchy is a principle which, being interpreted, means anti-pathy to all attempts toward anti-monopoly.

Considering all sides of the Negro problem, there seems to be a black outlook for the south. Theodore is acting.

That unctuous and oily Christian, John D. Rockefeller, has got control of the petroleum market in France. Now for another bequest.

They are trying to beat the Dutch in Holland, but the Dutch are holding under the nose of the State the threat of a general strike.

A love which cannot endure the test of freedom is not worthy of its name. And the imitations of love are not worth the trouble of legalizing them.

Coercion is the only argument which the State has ever been known to advance in justification of coercion. Will this argument always be irresistible?

The Filipinos are to have a coinage of their own; but though the coins are made in the islands, and will bear unmistakably native emblems on their faces, they will speedily be owned by

the mortgagees of humanity living in civilized countries. Such is the irony of exploited nationality.

When men see the proof before them that we manage to live despite government, how can they doubt that we shall be able to live when government is abolished?

The injunction against the strike now rears its head; what will the people do? Such an injunction is nothing less than an injunction against free speech, the safeguard of all freedom.

The right to vote cannot be of the rights of women, for the right to vote, however we disguise it with words, is the right to enslave. Ballots are fired to kill the freedom of the minority.

The British want the Kaffirs to work, and it is proposed to force them by taxation into occupations where capital can utilize them. The South African exploiters have stolen the land, now they would enslave the people.

The anti-Anarchy bill provides that no Anarchist shall be naturalized. The joke becomes good when it is realized that it is at the expense of the anti-Anarchists. Anarchists will seek naturalization when cats go swimming.

The critics of Tolstoy are now attacking him on the score of inconsistency. His human weaknesses the Russian sage has admitted again and again; what do the spoilers want? Perhaps they themselves are not perfectly consistent.

Now that Professor Delitzsch has declared that the Bible had a Babylonian origin, and is not the "Word of God," kings and rulers will cast about for other support than the "will of God" according to the Bible. The kaiser has begun.

An eastern critic says that Anarchists lack the "social consciousness" and are therefore insane. Anarchists do lack that kind of social consciousness which is expressed in the cherishing of social disease because it is social. If this be insanity what is sanity?

Hugh Price Hughes, the Methodist supporter of the exterminators of the Boers, is dead in England. This man reveled in the shedding of blood by the "soldiers of the queen," and even justified the torture of non-combatants. He has gone to his god; that is to death, and as common earth he may at last merit respect.

IRONICUS.

Our Children.

In reply to Comrade J. L. Hicks, if not taking too much of Lucifer's valuable space I will say that in past years I have had considerable experience with children, having from one to five in my home nearly always—orphans or half orphans, whom no one else seemed willing to take to their home or heart,

I took them from pure love, not for money, as I never wished for or received any. They remained with me from six months to two years. I never scolded or whipped them. I loved and taught them.

The first lesson was to always try to say or do something to make each other and everyone, including animals, happy instead of unhappy. In fact that was about all I did teach them.

One day little Scotty who had been with us but a few days, whipped the cat from the chair. I merely mildly observed:

"Scotty, you hurt that kitty where you struck her, and made her feel bad in her mind, just as you would if I should knock you from the chair."

I had occasion to leave the room soon after. Passing the door a little later I saw Scotty lift the cat to the chair, caressing and talking to her soothingly. I caught the words "sorry" and "poor kitty."

Now does Comrade Hicks believe that if I had whipped him it would have had the same, or a better, effect on the child? I do not pretend to be infallible, or to "know it all," but my candid opinion is it would not.

After his first whipping a little boy belonging to one of my neighbors went into the back yard and mauled the dog with a club, drove away the cat, trying to whip it with a stick, and lamed a chicken in the same manner. Previous to this he had ever treated them all with kindness and affection.

Another child, a baby of two years, when in the presence of other little ones would try to kiss or embrace them, until one day while dressing him for an outing, his mamma slapped his hands for some offense. On her return she told me that "Bertie acted awfully in the car and in the street, striking every little child in his reach. I actually had to hold his hands."

I never made a promise to my children without being sure I could fulfil it. I generally felt it safer to say: "If nothing happens more than I know of now." I never told them to do, or not to do anything and then allow them to persuade me to decide differently.

The Spring my little daughter was five years old she thought it would be funny to run through a puddle of water, caused by melting snow, in the dooryard. I soon saw her, called her in, and after bathing her feet in warm water, put them into dry stockings and shoes, telling her not to go out into the water any more.

A little later, however, she was again wading in the water, and again I called her in, treating her feet as before, and saying to her: "My little girl, you are all I have left now. Papa and little brother have gone over on the other side of life, and if you persist in running through that snow water you may catch cold and have lung and rheumatic fever as you did once before, and may not recover this time. Then I would be alone, and very unhappy."

Notwithstanding, a little later she was again in the water. This time, after putting her feet into her last dry pair of shoes I tied her ankles together in such a manner that she could barely move around on the level floor. Looking into my face she said, "I never thought you would punish me in this way." I hastened to assure her I was not doing that to punish her, but to save her from illness, and possibly death.

In a short time as I was writing at my desk, I felt her little arms around my neck, and with her cheek against mine she said: "Mamma, I was naughty, but if you will untie my ankles I will not go into the water any more." I untied them, and she kept her promise that season at least.

A friend of mine in Los Angeles had two little boys who were inclined to run away and get into mischief. As talking seemed to do no good she removed their trousers, providing them with skirts and aprons instead, knowing they would not leave the dooryard thus dressed. These they wore until they promised to make no further trouble of this kind. They were not injured nor oppressed, for they played happily in the yard during the day.

A couple residing in this place are the parents of four daughters, ranging in age from seven to about sixteen. If these girls have faults I have as yet failed to discover them, and never heard them mentioned by others. At the first request to assist their mother in household or other duties, they are ready at once to respond. Such returns as "Oh, can't you wait a minute?" or "Why don't you have Gracie do it?" or "Why can't Lila this time?" are never heard from them.

They are not whipped nor scolded; simply taught. They are told that we all make work, therefore must do work, according to our age and ability. At the same time they are not overworked, but given every possible advantage for pleasure and improvement. They are good scholars, and fine musicians on both violin and piano. I think every colonist not only loves, but is proud of them.

I am aware that I have possibly digressed somewhat in relating experiences of myself and others. I could recount many more of both, but must not make my article too long.

In regard to law: there are laws of music, laws of vegetation and laws of all nature, without which there would be no order or harmony. Until our children are sufficiently progressed to "be a law unto themselves," must not the older or more matured minds of parents or guardians create it for them? Anarchy as I understand it does not at this stage deny the necessity, at times, of an educational restraint of the immature minds of offspring.

SADIE A. MAGOON.

Home, Wash.

Books Received.

SHROUDS WITH POCKETS—A Life Sketch. By Henry E. Allen. J. A. Wayland, publisher: Girard, Kans., 1903.

In his summary the author says:

"In speaking of the great Russian artist, Verestchagin, Clarence Darrow uses these words:

"He painted war as war has ever been, and as war will ever be. He painted war so true to life that as we look upon the scene we long for peace."

"Fiction may be woven into pleasing forms, but realism has much to do with tears, suffering, greed and death. The reader may feel repugnance for the rough realism of this sketch from life, 'But not all the world is beautiful, and not all of life is good.'

"I have simply taken the facts at hand and have tried to weave facts into a form of fiction. Life is too serious, too full of heartaches and bitter disappointments, to be gilded over merely to make 'a pleasing sketch.' I wish the true could all be beautiful, and all the real be our every-day ideal.

"There is hope in the thought, however, that men at last are coming to see and realize that the world without conscience is but a den of beasts. . . .

"Shrouds With Pockets"—a crude, broken and fragmentary sketch as it is, is intended to mirror some phases of our present social and industrial life. Every incident here related finds a counterpart in every state, and in almost every county in the nation. In the broadest sense, it is not fiction, but fact."

This little book of 120 pages, written by an old-time friend and helper of Lucifer, seems to be the result of years of patient study and close and careful observations upon man and his institutions. Brother Allen is a member of the American Press Writers' Association and for many years has been a diligent and forceful writer on reform subjects in several journals of wide circulation and influence.

"Shrouds With Pockets" is illustrated with a number of engravings designed by the author of the book, designs that show artistic skill and talent of no mean order. There are also copies of the likenesses of George D. Herron, W. T. Brown, Franklin Wentworth, A. M. Simons, Leon Greenebaum, Lillie D. White, Eugene V. Debs, Clarence Darrow, Mary ("Mother") Jones, Eltweed Pomeroy, M. Harman, and some others.

The price of the book is not stated, but is probably not more than 50 cents. Address the publisher, or this office.

HENRY ASHTON—A Thrilling Story, and How the Famous Co-operative Commonwealth Was Established in Zanland. By R. A. Dague, author of the "Dague Tramp Law"; also author of several pamphlets on capital and labor problems, why the government should own and operate the railroads and all other public utilities, etc., etc. Published by the author, Alameda, Cal., 1903.

Beginning with the wreck of the steamer Osceola on the Pacific Ocean, March 28, '95, the writer traces the history of the survivors until they establish a co-operative commonwealth on the Island of Zanland. In his last chapter he gives an account of a visit made by himself and Rev. Mr. Fay to the island and the result of their observations while there. One of the paragraphs of that summary reads as follows:

"To briefly sum up the many good features of Socialism, as in practice in Zanland," remarked Mr. Ashton, "our day's labor is shorter than in other countries because we save millions where others waste; we co-operate for the good of all while they permit greedy, non-producing schemers to amass colossal riches by exploitation, while the wealth-creators struggle and perish; we produce for the use of all and distribute those productions to all according to their service, while in other countries the many produce and the few appropriate the production. Here every man reaps as he sows, and all are sowers. In other countries the sowers reap little, while those who do not sow harvest much. Here none are masters, none are slaves; elsewhere the few who produce nothing are masters and the workers are slaves, for if the few own the machinery and other means of pro-

duction and hire the many to serve, the employer is a master and his employe is a slave. He who owns the things necessary to sustain the life of his fellow-man owns that man as truly as did master ever own slave. The propertyless man can live only by selling his labor; that he cannot do without a buyer; the employer can therefore dictate to the worker the terms upon which he will permit him to live. Did master ever have greater power over slave? On this very day that we talk there comes information of great labor strikes in America and some portions of Europe. The wage worker in the coal mines, deep down in the earth, is struggling for an increase of a few cents in his wages that he may live and support his wife and children in a little better condition than does the ignorant savage who lives in a cave, but the same cablegram that informs us of the struggles of these exploited slaves also brings the information that the coal barons and trust magnates have called out the police and soldiery and the slaves are being clubbed and shot into subjection."

WHY I AM A SOCIALIST.—Address at a mass meeting of the Social Democratic Party at Central Music Hall, Chicago, Sept. 29, 1900. By Prof. George D. Herron. Price 5 cents.

THE FOLLY OF BEING GOOD.—By Charles H. Kerr. Price 5 cents.

WAS IT GRACIA'S FAULT?—Price 10 cents.

These three small pamphlets are published and sold by Charles H. Kerr, at 56 Fifth avenue, this city. In his preface to the last named the publisher says:

GRACIA: A Social Tragedy, by Frank Everett Plummer, which had previously had an extensive circulation in manuscript copies, was published on the first day of the year 1900, and is causing many discussions of vital social problems. It is a handsome volume in blue and gold, with eight exquisite engravings, of one of which the picture on the last page of this booklet is an imperfect reproduction. The price is \$1.25 and it may be ordered of any bookseller, or will be mailed, on receipt of price, by the author or by our publishing company. The ideas presented in this booklet are closely connected with the thought of the poem, but it seems better to present them separately and let the book go out as a work of art simply. Do not hold the author responsible for my personal views in the last pages of this booklet. He has drawn a picture from life; we can each of us moralize over it in our own way. CHARLES H. KERR.

At one place in the story Gracia defends herself thus:

"My true affection strengthened into love,
And earnest love became fierce passion's flame,
Unconsciously and uncontrollably
As holy thought becomes absorbing prayer.
If love is holy, then the question holds—
'Where, then, is blame? Where, where the wickedness?'"

I have not yet found time to read either of the three booklets or the book "Gracia: a Social Tragedy." Will try to do so soon and will then speak of them again. M. H.

A Little, Just for Now.

I have about a hundred things laid aside to write about "when I get time." I never do get time; so I am going to say a few words in answer to Adeline Champney's calling down lest that, too, be laid aside and forgotten.

She says "The proposition was that free women, desiring to bear superior children, would choose different fathers for them." But why "DIFFERENT fathers?" Can a man beget only one "superior" child? Poor thing!

I can't begin, for lack of time, to say what I would on this subject but I do want to have it understood that a woman is something more than a cow or a mere procreating machine. Unless her whole being goes out to the man with whom she associates in the creative act it is unholy, "nasty"—to my mind—and I do not believe a woman can shift her whole mental and affectional attitude every two or three years.

If she could it would spoil her for being a good mother. It is a good thing to have superior children born but they need a great deal after that to develop them into superior men and women.

I have had in mind, for more than ten years, a book on the subject of sex relations. Shall write it "when I get time" but now I must wash my dishes. CELIA B. WHITEHEAD.

Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

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Lucifer—Its Meaning and Purpose.

LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing Light.—*Same.*

LUCIFORM—Having the form of Light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

Answers to Criticisms.

THE ROMAN CATHOLIC VIEW.

The editor of "The New World, Official Organ of the Archdiocese of Chicago and Province of Illinois," of Feb. 28, has this to say under the heading, "A Journal of Death."

"Probably few readers of the 'New World' have seen Lucifer. We do not mean the fallen angel of that name, but a newspaper published here in Chicago. If it is the official organ of his Satanic Majesty it fails to declare so on its title page.

"Yet it pretends to have a mission. It is a ghastly one. All attempted reforms have failed, says this sheet, because 'woman is not the mistress of herself. Science, the only Savior of mankind, must put it in the power of woman to decide for herself whether she will or will not become a mother. This is the solution of the whole question.' A quotation from Ingersoll to the effect that 'ignorance, poverty and vice must stop populating the world,' throws further light on the journal's mission.

"It has other hooks on its line, queer and deathly fisher that it is. Here is another: 'Those who oppose sexual freedom oppose all freedom, because with sex-slavery triumphant the spirit of liberty receives daily a setback.' This is only one sample of fifty. The journal opposes marriage in every form. It advocates Socialism, Anarchy, Atheism, and heaven knows what else. The books advertised for sale by the publisher, if read, would corrupt any nation on earth. With few exception they are panderers of the vilest description. The meaning of the philosophy they strive to popularize is that vice really is virtue.

"In explanation of its name the journal says that Lucifer, properly defined means a Light-Bearer. Unless our analysis be defective this Lucifer is a light-bearer from its Master in the Ninth Circle. Is there no law against the circulation of such literature of death?"

That an official organ of the Roman Catholic church should have little praise for Lucifer and its work is to be expected. The really significant and most important feature of the foregoing extract—which extract is given in its entirety, is its last question: "Is there no law against the circulation of such literature of death?" showing most conclusively that the animus that inspired the Romish church in the Fifteenth Century of the Christian era is still alive and is not ashamed to let the world know that the centuries have wrought no change in its real character and aims.

In the same issue, under the head "The Christian Democrat," Bneas B. Goodwin who seems to edit a department of the "New World," speaks of the abuse of words, especially of the word "Socialism," saying that "as commonly understood

it means Anarchism. Although theoretically distinct from the system of Proudhon, the acknowledged father of Anarchism, its tendencies are in the same direction. The earthly equality that it teaches reduces all mankind to the same level. No one has the right to coerce another; authority cannot exist for the reason that no one has an authoritative position; God himself is explicitly ruled out; right and wrong do not exist because every one may conscientiously do as he pleases. Evidently such teachings are Anarchistic. Moreover, they are destructive of the very thing that they aim to attain. They are destructive of liberty; for liberty necessarily implies inequality."

This is in line with the charge so often made, and so often denied, that the Roman Catholic Church is the avowed enemy of human liberty, whether religious, civil, or moralistic.

"Liberty necessarily implies inequality."

Just so the advocates of chattel slavery preached and practiced. Liberty for the white race necessarily implied slavery for negroes.

Unwittingly perhaps, but plainly and clearly enough it would seem, the objection of this "Christian Democrat" to the Anarchism of Proudhon and the Socialism of George D. Herron and others, is that these "isms" are ATHEISTIC, Godless, and would "reduce all mankind to the same level"—that is, of course, to the same level of equal opportunities. That there would then be no rulers nor ruled, because each would recognize the principle that to rule another is to forfeit one's own right to liberty; hence no longer any need of hierarchies, oligarchies, monarchies, plutocracies or aristocracies.

Following up the four or five columns devoted to showing what the words "Christian Democrat" mean it is made very plain that the writer does not want anything better than our present monopolistic systems. Evidently he recognizes the right of the few to own the earth and to govern the many. The only changes he would make are in the nature of palliations, and he wants these improvements to come through the agency of the Roman Catholic Church, which church he reminds his readers "is a tremendous power in this country. It has a force in it that no other Christian body in the world has. This force must be put in motion."

The way to put this force in motion the writer tells us is to follow the example of Jesus, whose "object was to guide men to the Father." To be guided to the Father means, of course, to submit to be ruled by an absolute monarch, whose arbitrary will is the only law. That law, to be of force, must have interpreters and executors; hence places must be provided for priests and civil rulers; hence the splendid equipages, the costly establishments, the rituals, the public parades, the coronations, installations, celebrations, the high salaries, the parsonages, the palaces furnished free of cost in gorgeous style, all, all designed and carefully planned to amuse the masses, the subject people, and make them content and satisfied with the "inequality,"—the unequal divide—which this Christian Democrat tells his readers, in so many words, is what "liberty necessarily implies."

The editor of the "New World" calls Lucifer's mission a "ghastly one." Yes, ghastly for the priesthood, doubtless, since it would, if practicalized, mean the death-blow to power of the priesthood. The enslavement of womanhood is absolutely necessary to the continuance of that "tremendous power" of the Roman Catholic Church of which the Christian Democrat speaks, hence to keep womanhood and motherhood "in obedience," as Paul commands, is the first and most important duty of the priesthood.

To do this it is necessary that woman be kept in ignorance. To keep woman in ignorance it is necessary that the press be muzzled, and hence very naturally Priest O'Malley inquires, "Is there no law against the circulation of such literature of death?"

Knowing that it would be hard to get a law that will suppress Lucifer and its literature the editor of the "New World" does the next best thing for his purpose; he tries his best to prejudice his readers against us by saying the books we advertise

would corrupt any nation on earth;" that "they are panderers of the vilest description," etc.

"Opposes marriage in every form."

Paul the Apostle to the Gentiles, the chief founder of the Christian cult, is reported to have said something like this: "For if the truth of God hath more abounded by my lie unto his glory, why yet am I judged a sinner?" If Mr. O'Malley had read Lucifer sufficiently to justify a critical opinion he knows that it does not oppose the VOLUNTARY sex-mating of women and men,—when no coercion, or over-persuasion, is used to bring them together or to hold them together when the union is no longer agreeable to both parties. He knows, or should know, that it is canon-law or statute-law marriage that we oppose, because such marriage denies self-ownership to woman and compels body prostitution of the very worst kind, whenever the parties are no longer held together by mutual love.

The attitude of the Roman hierarchy on the marriage and divorce question is most inconsistent, most invasive, tyrannical and cruel. The entire priesthood, from the Pope to lowest curate, oppose marriage for themselves and for the various orders of nuns, but assume the right to prescribe and regulate the sex relations of all others, and to deny divorce to the unhappily married. By what right, moral, civil, or religious, can or should a set of men who KNOW ABSOLUTELY NOTHING by experience as to what marriage is, assume to dictate to others who HAVE had experience in this relation?

That women and men of sense and mental independence will submit to such tyranny is one of the most amazing of all the amazing features of our modern DIABOLISM miscalled civilization, and is perhaps the strongest proof of the saying that the masses of people are as yet UNFIT for freedom. If they were fit to be free they would rebel against the domination of the clergy in the relation that brings more of happiness or of misery than any other, to the parties immediately concerned and that is fraught with consequences more momentous than all others put together, to the oncoming generation of human beings.

SPENCER ON EDUCATION—REPLY TO JAMES.

In his article entitled "All By Request," printed in last week's Lucifer, C. L. James says: "Herbert Spencer shows very well that the restraining instinct is the tyrannical instinct—the mischievous element in government."

It may be obtuseness on my part, but I read the exact opposite in Spencer. While not agreeing with the great English teacher in everything, I certainly do agree that the parent should restrain by "seeing that the child always suffers the natural consequences of his actions." Instead of doing this, many if not most parents shield their children from the natural consequences of their acts, or their failure to act, and thus encourage them in the formation of habits that inevitably lead to trouble, for both parent and children.

With Spencer I agree that the parent should "command only in those cases in which other means are inapplicable or have failed. . . . But when you do command, command with decision and consistency. If the case is one that cannot be otherwise dealt with, then issue your fiat and, having issued it, never afterward swerve from it. Consider well beforehand what you are going to do . . . and then, if you finally make the law, enforce it uniformly and at whatever cost. . . . When you find despotism really necessary, be despotic in good earnest."

Thus it is seen that Spencer tells the parent not only to restrain but to GOVERN, and to govern despotically, if necessary to secure obedience.

This advice to the parent, as I understand it, is in full accord with the basic principle of philosophic Anarchy. To restrain and govern the child is as necessary and proper as to restrain and govern one's self, since the child's personality is part of that of the parent (or guardian) until old enough and wise enough to be a law unto itself.

I quite agree that it will be wise to say no more on the subject of restraintment vs. government, so far as Bro. James is con-

cerned, until his series of articles in "Free Society" is finished. Then I will try to read the entire series, and MAY have something more to say to him from my point of view. Till then it will be the fair thing to give OTHERS the use of Lucifer's platform, on this question.

In his last paragraph Bro. James deals in enigmas to such an extent that it is mainly guesswork to attempt to answer him. If, however, he means to deny having been "abusive" and uncivil in his replies to critics, I will freely leave it to Lucifer's readers to decide. Many of them have already expressed their opinion—a few by refusing to take Lucifer because of the hospitality and apparent partiality shown to C. L. James. One, an editor of a reform journal and author of several books, lately expressed her opinion in these emphatic words: "I am glad to see your castigation of James. If I had him to deal with he would insult me in my own columns but once."

As to the vaccination controversy, if he means that I have "appealed to statistics without having any," I refer him to the following by a regularly graduated physician of this city, as a specimen of what many of our readers have told me in regard to the discussion a few months ago:

"I think you gave C. L. James a good sound vaccination thrashing in the last paper, but as the Irishman said about the turtle which had been decapitated for twenty-four hours when he said, 'the baste has been dead for nearly two days, but it hasn't sense enough to find it out yet.' I think the whole system of injecting poisons of any kind into the system—I mean infectious poisons—is incompatible with reason as well as experience."

The full name of this physician and also of the editor just quoted can be given if desired, though not intended for publication by the writers.

It is simply not true—as my accuser seems to assert—that I have said "The whole medical profession and the Census Bureau are in a conspiracy to deceive the public." The medical "trust" is NOT the whole medical profession. A very large proportion of the medical profession think as I do in regard to the "statistics" of the medical trust. They know that—to quote O. W. Holmes, himself a professor of medicine in Harvard University—"There never was a guild of craftsmen since the silversmiths made images of Diana for the Ephesians that did not need sharp looking after." "Know ye not, brethren," said Demetrius, "that it is by this craft we get our wealth?" The wealth of doctor-craft is derived from keeping the common people in ignorance of the real nature of poisons and making them believe that none but a graduate of a medical college belonging to a medical trust can safely practice medicine.

If it be "self-assertive" to practice the healing art without being a graduate of a medical trust college, then I plead guilty to the charge. Today I am in possession of my full complement of limbs, all sound and serviceable, because of the fact that I persisted in being my own doctor and refused to listen to a "regular" who called me a "fanatic" and said "rather than be bothered with such a leg" as mine he would "cut it off with a pocket knife."

Replying once more to the reiterated charge that I denied a "square" of space for a reply to three columns of personal inquiries, I would say that if C. L. James were publishing a paper I would expect him to manage his columns to suit himself, unless indeed I had paid for space therein, in money or service of some sort. That Bro. James has been a helper in more ways than one I freely admit; once, for instance, by writing an "Appeal to the Women of America" in behalf of Lucifer and its editor, then under the harrow of the American Inquisition. But this service, it seems to me, has been co-operatively adjusted long ago, and certainly this service gives the donor no right to misrepresent the facts in the matter of the three columns of personal inquiries, as I have before shown, and do not care to take space again for details.

Believing that space can be better occupied than with these personal, or semi-personal, matters I close my "replies to crit-

ics" for this week by saying that until Brother James can comply with the conditions named in a recent issue I must decide that other contributors would better be heard. Whether the "Request," in answer to which he claimed our space last week, was by his own suggestion or inspiration or by that of a mutual friend I know not, but if, as he himself says, he asks for "no more space than is just and equitable to others" then he will not complain if others are given the floor for some weeks to come.

M. HARMAN.

The Evolution of Competition.

If by "competitive system" Edwin C. Walker means a condition of society in which every person competes against every other person, then I agree with him that there probably never has been any such competitive system; and I furthermore maintain that there never will be. In the nature of things, it is an impossibility. Even if there was an approach to it among certain primitive peoples, the tribe and the family soon intervened, followed in due time by the partnership, the company, the corporation and the trust. Each of these was an effort at protection, through voluntary co-operation, against the ever-increasing severity of the competitive struggle. Each of these co-operative efforts was advantageous to the co-operators, but was necessarily accompanied by intensified competition among the groups thus formed. At length certain groups became so powerful that they practically "held up" all the other groups—competition had reached its logical outcome, which is monopoly.

This course of development was aided (but not caused) by law, which is another way of saying that certain voluntary groups were sufficiently intelligent and powerful to hoodwink and expropriate the rest of society in accordance with given formulae. These groups had two incentives—private profit, and the power over others that comes only through private profit.

Throughout the history of the world the voluntary group, with private profit for its incentive, has been the most serious menace to society. It has been the controlling force in war, religion, government and industrial expropriation. It will endeavor to control law so long as law shall exist, and in the absence of law will speedily find other means to perpetuate itself. Its blighting influence will survive till private profit is no more. No Czar can suppress the voluntary group and enforce the chimera of "free competition."

We call the system of today the competitive system, because competition is now more deadly than ever before in the world's history—it is the competition of organized voluntary groups struggling with each other for the final mastery. The next step must be absolute monopoly, which means the virtual ownership of society by voluntary groups; or else co-operation, which means the abolition of private profit, and therefore the destruction of the incentive which renders the voluntary group so dangerous. Only under Socialism will the voluntary group cease to be a menace to the well being of society at large. Its fangs will then be drawn, and it must turn from ways of war to paths of peace.

I am aware that there are some who seem to think that people cannot co-operate in the production of food, clothing and shelter without making slaves of each other. Such persons are apt to be interested in the amusing economics of C. J. James.

Wellesley Hills, Mass.

ALEX E. WIGHT.

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